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Humbly Submitted to
The Convocation,
ON BEHALF
Of the Conformable Clergy.

With some Reflections on the late *Subscription*, made by our Dissenting Brethren.

LONDON,
Printed in the Year, 1690.

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SUBSCRIPTION,

Humbly Submitted to

The Declaration,

ON BEHALF

OF the Conformable Clergy.

With some Reflections on the late Subscription, made by our Differing Brethren.

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Conſiderations about Subſcription, humbly ſubmitted to the Convocation on behalf of the conformable Clergy, &c.

ALthough our Learned Divines have different Apprehenſions about the moſt convenient time for ſetling a *Firm and Laſting Union* amongſt Proteſtants, and about what Condeſcenſions are to be made by us in Order thereunto; whether the Diſſenters muſt in the Firſt place be conſulted, or whether without knowing their thoughts, we give them Terms, *&c.* Yet as to the *Union* it ſelf, there is a general readineſs on our Parts, and notwithſtanding the *Warm* Reflections of the Author of *Vox Cleri*, it muſt be yielded that there are good Reaſons why the *Convocation* ſhould know, whether any thing leſs than the ſubverting the Foundations of our Conſtitution will ſatisfie the Diſſenters, and what that is?

The *Convocation* is to Act the Part of a *Wiſe*, as well as *Compaſſionate* Phyſitian, to heal if poſſible, the wounds, which have been made in the Church by the Diviſion; and it is the *Diſſenting*, that is the *Sick*

Party, which must be discoursed with before the Physician can safely *Prescribe*.

It's well known what may be done by the Church towards a Union, but whether what we offer will effectually reduce Dissenters, we are not sure.

Tho we abound with choice Medicines, yet wanting an *Ovietan*, we can never know whether this or the other is most Proper, till the Nature of the Disease be throughly understood; and to that end, the first thing necessary is an enquiry after the Dissenters thoughts, about what it is they Judge a Grievance, and what it is that will relieve them.

But however these things Issue, what doth more nearly touch the *Church* it self, must in all Debates in both Houses of *Convocation* have the Preference. We must neither Hurt nor Neglect our own Constitution; nor must the *Church* in hopes of a Prodigals Return, lay aside those Motherly Compassions she hath for her Obedient Sons. Whatever is offensive to any of them, deserves the first Consideration: For a Faction in the Church doth more endanger it than External Opposition. Seeing then there have been some Unhappy Wranglings amongst our selves, such Odd contests, that we have had the Ill-Luck of being Represented as a Church divided into at least two opposite Parties, into

Bishop of Worcesters Unreas. Sep. Pref. pag. 89.

a more *Moderate*, and *Violent* one, ſay ſome, a *Melancthonian* and *Calvinian*, as Doctor *Heylin*; and as others Phraſe it, *True Sons of the* Church, and *Grindalizers*, 'twill be the chief care of the Convocation to Heal this Diſtemper.

And whereas there have been different Opinions about the *Senſe*, in which we muſt ſubſcribe, for which the Diſſenters have oft boldly Upbraided us, to Solve what is matter of Difficulty, it is the proper Work of the *Convocation* to make the firſt ſtep.

The thing in Controverſie amongſt our ſelves is, *Whether our Subſcription be expreſſive of our Aſſent unto, and Belief of the Truth of every one of the Subſcribed Articles*, or *only an Aſſurance*, that *for the ſake of Peace we will not contradict*, nor *oppoſe them.*

The Learned *Chillingworth* declares his Sentiments thus: "For the Church of *England* I am "perſwaded that the conſtant Doctrine of it is ſo "Pure and Orthodox, that whoſoever believes it, "and lives according to it, ſhall be undoubtedly "Saved, [which *is as much as to ſay*, He *believes Salvation may be had in our Church*] "and that there is no Error in it, "which may neceſſitate, or war- "rant any Man to *Diſturb* the

Preface to the Author of Charity maintained. §. 40.

"*Peace*,

" *Peace*, or Renounce the Communion of it. [To " which He adds] this in my Opinion is all intend- " ed by *Subscription.*

A Subscription in this sense may be without an Assent to every Article as *True*, yea with the Belief that some are *False*; if not so false and Erroneous as to necessitate or warrant a Man to disturb the Peace of the Church, and renounce it's Communion. Nor doth the Excellent Arch-Bishop *Usher* look on all the 39 Articles to be received as Articles of Faith. " He " that would have every thing " which is put into the *Articles of Religion* (agreed up- " on in the Synod *for the avoiding diversity of Opinions*, " and *for the maintainance* of *Peace*, and *Uniformity in* " *the Church*) to be held for an *Article of the Faith*, " should do well to tell us, whether he has as yet " admitted *the Book* of *the Ordination of Bishops* and " the *two Volumes of Homilies* into his *Creed*; for " sure I am He shall find these received in the Arti- " cles of Religion agreed upon in the Synod held " at *London* 1562.

The part of a Letter of the Primates *about* Heylins *History of the Sabbath.*

The Learned Primate doth in this place say enough to Establish that distinction of subscribing to the Arti-

Schism Guarded. §. 1. c. 11.

cles,

cles, as *Articles of Peace*, and not as *Articles of Faith*, which by his moſt Learned Succeſſor Arch-Biſhop *Bramhall*, is more fully explained. "We do not "(ſaith he) ſuffer any Man to reject the 39 Arti-"cles of the Church of *England* at his pleaſure, yet "neither do we look upon them as Eſſentials of "Saving Faith, or *Legacies of Chriſt*, and *of his Apo-"ſtles*: But in a mean, as Pious Opinions fitted for "the Preſervation of Unity; NEITHER DO WE "OBLIGE ANY MAN TO BELIEVE THEM, "BUT ONLY NOT TO CONTRADICT "THEM.

If the Injunction of Subſcription be only thus, 'twill afford great eaſe to the minds of many worthy Divines of our Church, 'twill remove the *Bone of Contention*, that hath been amongſt our ſelves, and for ever prevent the Diſſenters reproaching us for ſubſcribing in a ſence we do not believe to be good.

But that this is the ſence of the *Church*, doth not yet appear by any thing ſhe hath declared; and, as there are many Learned Men for this ſence, ſo there are many as Learned of the contrary Opinion.

The Learned Doctor *Stillingfleet*, now Biſhop of *Worceſter*, in his Propoſals for Union, ſuppoſeth the

the Subſcription to be *Abſolute*, and offereth as an Expedient to accommodate the Difference, a Mitigation as to the *manner of Subſcription*, which he ſuppoſeth may be done by an *Abſolute* Subſcription to all thoſe *Articles*, which concern the *Doctrine of the true Chriſtian Faith, and the Uſe of the Sacraments*, and a *ſolemn Promiſe under their Hand*, or *Subſcription of Peaceable Submiſſion*, as to the reſt, ſo as not to *oppoſe*, or *contradict* them, either in Preaching, or Writing.

Preface to the Unreaſon. of Separ. p. 91.

The Mitigation, as to the *manner of Subſcription*, is by making the Subſcription in the ſame ſence Arch-Biſhop *Bramhall* doth take our Subſcription at this time to be, but this great Perſon by offering it as an Expedient for the *Diſſenters* relief, muſt look on our Subſcription as *Abſolute* to all the Articles, which muſt therefore be received as *True*, and the *Title* given theſe Articles declare the ſame, in ſaying, that they were *Agreed upon* for the *avoiding of Diverſities of Opinions*, which cannot be, if notwithſtanding the Subſcription, Men may conſiſtently therewith continue to be of divers Opinions. Beſides, King *James* the Firſt, in his *Declaration* ſet before the Articles, is poſitive, that "*no Man* hereafter ſhall either Print, "or Preach, to *draw the* Article aſide any way, but "ſhall

"ſhall *ſubmit to it* in the *plain* and *full meaning* thereof; "and ſhall NOT PUT HIS OWN SENSE, or "COMMENT to be *the meaning of the Article*, but "*ſhall take* it in the *Literal* and *Grammatical* ſenſe. And my Lord Chief Juſtice *Coke* Reports, that the Judges of the *Kings-Bench* would not admit of a Subſcription with this *Addition*, [ſo *far as agreeable* to *the Word of God*, and *Law of the Land*,] becauſe it contradicted the end of the Injunction, which was to prevent Diverſities of Opinion.

Moreover, according to the common uſage of the word [*Subſcribe*] it ſignifies *Aſſent* and *Conſent* unto; *Allowance*, and *Approbation* of what is *Subſcribed*.

Thus in the Ancient Councils, the Fathers expreſſed their *Aſſent*, *Allowance*, or *Confirmation*, by ſubſcribing their Names and *Affixing* the Sign of the *Croſs*. In *Charters* of Donations of Lands and Grants of Priviledges unto *Abbies*, or *Convents*, our Kings, Nobles, and Biſhops *Subſcribed*, and with them *Subſcripſi*, *Conſenſi*, *Favi*, *Confirmavi*, &c. were Terms Æquipollent; and Anciently the *Competentes* to expreſs their *conſenting* to Baptiſm and Chriſtian Religion *Subſcribed* their Names and were therefore called *Subſcripti*.

It

It is a generally received Opinion, that whether the *Subſcriber* doth expreſly mention the words *Aſſent*, *Conſent*, *Allowance*, or *Approbation*, or not, their meaning is included in the Subſcription, which is but a *Declaration* thereof.

The great end of Subſcriptions to Articles of Religion is to ſecure *Truth*, as well as *Peace* amongſt Chriſtians, and the Subſcription imports Aſſent unto, and *Allowance* of the Article as *True*.

Duct. Dubit. lib. 4. c. 4. r. 23. §. 1. 2. 4.

Subſcription (ſaith our great Caſuiſt, the Learned Biſhop *Taylor*) is undoubtedly an *Atteſtation*, or ſignification of Aſſent, Allowance and Approbation. "*Whoever ſubſcribes*, He *doth actually* "*approve of the Articles over-written*, that he does *at* "*that time believe them to be ſuch as it is ſaid* they are; "TRUE, if they only ſay they are *True*; *Uſefull*, "if they pretend alſo to *Uſefulneſs*; *Neceſſary*, if it "be affirmed that they are *Neceſſary*. If the Sub- "ſcriber believes not this, he by Hypocriſie ſerves "the ends of Publick Peace, and his own Prefer- "ment.

"To the enquiry, whether it can be Lawful for "any Man to Subſcribe what he doth not believe "to be True, giving his Hand to Publick Peace "and keeping his Conſcience for God; *The*

Biſhop

"*Biſhop tells us*, The Anſwer is eaſie, if Subſcrip-
"tion ſignifie Approbation; for in that caſe it is
"*Hypocriſie* and a denying to confeſs with the
"*Mouth what we believe with the Heart.* ——— In
"Subſcription to Articles of Confeſſion, or Cen-
"ſure of Propoſitions as Heretical, every Eccleſi-
"aſtick doth it for himſelf, and if he Aſſents not,
"nor Conſents, he muſt by ſubſcribing Declare
"he doth. Let the Articles be made with as
"great Latitude of ſenſe as they can, and ſo that
"Subſcriptions be made to *Forms* of Words, let
"the *ſubſcribers* underſtand them in what ſenſe
"they pleaſe, which the Truth of God will ſuffer,
"and the words can be capable. This is the laſt
"Remedy, but the worſt; it hath in it ſomething
"of *Craft*, but very little of *Ingenuity*; and if it
"can ſerve the ends of Peace, or of External
"Charity, it cannot ſerve the ends of *Truth*, *Holineſs*,
"and Chriſtian *Simplicity*.

If the Words admit of various Senſes, ſome True, ſome Falſe, the Queſtion made by the Subſcriber muſt be, *what is the Impoſers* ſenſe, for to that by ſubſcribing we Aſſent. If the *Intention of the* SUPERIOR *be to require our Aſſent to be teſtified by Subſcription*; he that ſubſcribes doth Profeſs his Aſſent; and whatever he thinks himſelf, it is

 the

the intention of the Impoſer, that qualifies the Subſcription: He that Subſcribes muſt do it to thoſe purpoſes, and in that ſenſe, and ſignification of things, which the Supream Power intends in his Commanding it.

Theſe Reaſonings appear to many Wiſe and Good Men of our Church very convincing, who comparing their ſubſcriptions with the common ſenſe of the Impoſers, are ſtartled, and at a loſs what to think or ſay of it, on which occaſion ſome Men, whoſe Zeal hath by far exceeded their Judgments, have been too intemperate in Reflecting on one another; all which Reflections, for the ſake of the Churches Peace, we wiſh may be Eternally Buried in Oblivion.

We will therefore only mention what is matter of GRIEF to ſome judicious and good Men of our Communion, for on this account ſeveral when they fixedly conſider that their ſubſcription is the atteſtation of Aſſent unto every thing they ſubſcribe, are greatly afflicted in their thoughts about it.

There are ſome, who by their Subſcription to the 4 Controverted Articles, intend no more than a ſolemn Promiſe of *Peaceable Submiſſion*, not determining one way or other about the Difference there is between

a Biſhop and a Presbyter. Though they ſubſcribed the Articles, yet they never took the *Book of Ordering Biſhops, Prieſts* and *Deacons* (as Arch-Biſhop *Uſher obſerves*) in their *Creed*, nor did they think themſelves by their Subſcription obliged to a ſtrict, Rigorous and conſtant obſervation of every Ceremony, *&c.* There are others no way Inferiour to theſe for Learning, or Integrity, who, tho they have no ſcruple about matters of Church Government, or Ceremony, have as many concerning Points of another Nature, to which they ſubſcribe in *Chillingworths* and *Bramhals* ſenſe.

Theſe Perſons by Preaching, Printing, or otherwiſe will never contradict, or oppoſe the *ſcrupled* Articles, but cannot bear the thoughts, that their *Subſcription* ſignifie their Aſſent unto them as *True*. I will only Inſtance in one or two.

Art. 8. "The three Creeds, *Nice* Creed, *Athanaſius's* Creed, and that which is commonly called "the *Apoſtles Creed*, ought *throughly* to be *received* "and *believed*.

Theſe words [THROUGHLY to *be received and believed*] ſeem to ſignifie nothing leſs than that every Part, Branch, Article and Clauſe of every one of theſe three Creeds muſt be received and *believed*, ſo that although the Word *Believe* is not

ſet before every Article in any one Creed, yet as the Learned Biſhop *Pearſon* Obſerves,

On the Creed. p. 1. "This Word [I *Believe*] is not to be "imagined to ſtand only where it is "expreſſed, but to be carried through the whole "Body of the Confeſſion, for, tho it be but twice "actually Rehearſed [in the Apoſtles Creed,] yet "muſt we conceive it virtually prefixed to the "Head of every Article; —— Neither is it to be "joyned with every compleat Article *only*, but "where any Article is not a ſingle Verity, but "*comprehenſive*, there it is to be looked upon as "affixed to every Part, or ſingle Truth contained "in that Article, —— ſo that this *Credo* rightly "conſidered multiplieth it ſelf to no leſs than a "double number of the Articles, and will be found "at leaſt twenty four times in the CREED.

What this Reverend Prelate, to the great ſatisfaction of our Church, ſaith of the Apoſtles *Creed*, may for the ſame reaſon be ſpoken of the *Athanaſian*, and until the Church declares otherwiſe we muſt take the Minatory Clauſes for Parts of the Creed, eſpecially it is in the very Body of the Creed it ſelf, [*He therefore that will be ſaved muſt think* THUS *of the Trinity.*] For this Clauſe, as every other Part in the Body of the *Creed* is every way

way guarded with a *Minatory* Sentence. The beginning of the Creed is thus; [*Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith*; which *Faith, except every one do keep Whole and Undefiled, without doubt he shall Perish everlastingly.*] Then follows the Doctrine of the *Trinity* and *Incarnation*, and in the close of the Creed it is [*This is the Catholick Faith, which except a Man believe Faithfully, he cannot be saved.*]

Between these two clauses in the Body of the Creed, comes in this, *viz.* [*Whoever will be saved must think* THUS *of the Trinity.*]

Who then can consider how often this Minatory Sentence is inserted in the Creed even in the beginning, the Body and close of it, and not think it a Part? Especially considering that in the Rubrick, the Title of *Athanasius*'s Creed is given to the whole *Quicunque vult*, thereby making these clauses and branches a *Part of* it, to which we subscribe by our Subscription to this Article; and it cannot be denyed, that these clauses exclude from Salvation, not only those, who reject the whole, but all that do reject any one clause that is about the Trinity, whoever thinks not of it as there expressed cannot be saved, and we by Subscription to this Article approve of this Damning clause; which con-

consideration should (methinks) move *Vox Cleri* to desire ease in this matter; for *Pag.* 32. He openly declares that he thinks it not necessary to Salvation that every Man should believe, that Article of the *Procession of the Holy Ghost*, which yet is in this Creed; and by another Article near it, Whoever will be saved must believe the Procession, and every other particular of this Creed concerning the Trinity, whereby I am afraid our severity will light not only on the *Greek Church*, but on Thousands of our own Communion, who, though they are not *Antitrinitarians*, for they believe in God the Father, God the Son, and God the Holy Ghost, do not understand the controversie about the Procession, not some other passages in *Athanasius* his explications.

Whatever is the Latitude of some, the perplexities occasioned by this Article unto others of our Church, who have merited greatly of Her, cannot but move a compassionate Convocation to offer somewhat for their Relief.

Article 18. Of *Obtaining Salvation* only *by the* Name *of Christ.*

"They also are to be had ACCURSED, that "presume to say, that every Man shall be saved "by

" by the Law, or Sect which he profeſſeth, ſo " that he be diligent to frame his Life according " to that Law, and the Light of Nature. For " Holy Scripture doth ſet out unto us, *only* the " NAME of Jeſus Chriſt, whereby Men muſt " be ſaved.

As to this Article it is moſt certain, that amongſt the *Engliſh* Gentry, who have had their Education in our Church, and are Men of great Learning, good ſenſe and Sobriety, there are many worthy Perſons, who cannot entertain too reſtrained thoughts of Gods Merciful Nature, but are of Opinion, that ſuch as *Live without the Law, ſhall* be Judged without the Law, that every one *Fearing God, and working Righteouſneſs in what Nation ſoever ſhall be accepted of God*; that the *Efficacious Vertue of Chriſts Death is of larger extent than the knowledge of his Name*, and that *more are ſaved by him*, than *explicitly believe in him*: Beſides there are ſome great Divines in the Reformed Churches abroad as well as of our own Communion, whoſe Charity cannot be comprehended within the narrow Limits of *Calviniſtic* Rigor. Theſe think charitably of ſome *Heathens*, of a *Socrates*, an *Antonine*, a *Cicero*, &c. whoſe *Morals* infinitely exceed thoſe of ſome Cenſorious and Debauched Chriſtians, whom at their Funerals we pronounce Bleſſed.

But

But by a ſtrict ſubſcription we muſt not only curſe the Heathen, but all our Gentry, and Forreign as well as our own Divines, who hope well of the Heathen.

There hath been an Intimation of this given by a very worthy Perſon, a Miniſter in the Country in his Letter to a Member of the Convocation, and it is done with much Warineſs and Caution, and it's hoped 'twill meet with a fairer entertainment than *Vox Cleri* hath given it, but leſt through the Diſtempers of ſome Men, it ſhould fail of the deſired ſucceſs, it's thought neceſſary to ſend this *Humble Supplicant* after it.

Pag. 13, 14.

I know it's a very tender Point, and we living in a very Querulous Age, the Reaſon for a more Gentle Handling it, is the ſtronger. However, ſeeing our greateſt danger in this particular was likely to ariſe from the Clamours of our *Diſſenting Brethren*, who now are as deeply Plunged into Perplexities of this Nature as the moſt ſcrupulous ſubſcriber of our own Communion, the chief, if not only Reaſon againſt our appearing for Relief in this matter, is over.

Our Diſſenting Brethren have been very ſevere upon us, charging us as though our ſubſcriptions had

been

been unconſcionably Raſh, becauſe they were to Articles, which we could not take into our Creed, and ſubſcribed unto them only as unto Articles of Peace and Concord: To this diſtinction their moſt Learned Defender hath given many an angry Anſwer, and very lately in his *Engliſh Nonconformity* thus writes of it: "Some Brains will "be cheated with a meer Noiſe of Words, as "Birds with a Whiſtle: We deny not but *Peace* "is one of the ends of the Impoſitions: But "the Queſtion is, what are the *means*, or whe-"ther they will take it for Conformity to Pro-"miſe [*I will live Peaceably*] or [*I Aſſent I* "*ſhould live in Peace*]. Are you not bound in Or-"der to Peace to *Aſſent*, and *Conſent to all things* "*in the Books?* Say [*I Aſſent that ſome things are* "*True and Good, and ſome things Falſe and Bad,* "which *yet for Peace I will uſe*] and Try how "it will be taken. P. 47.

To whom I Anſwer. 1. That according to your own Doctrine, if the Church, that continues the Impoſition, allows of our Diſtinction it is good, and though the whole ſtrength of your great Book turn on this Hinge, it immediately dwindles into nothing. And ſeeing the *Church* hath not been unacquainted with the Opi-

nion of *Chillingworth*, *Uſher*, and *Brimhall*, and that their Opinion is cloſed with by many great Divines amongſt our Clergy; may we not Preſume that the Churches Silence in the matter is an Allowance. I am perſwaded that there are many Honeſt and Worthy Perſons, ſome of your own Friends eſpecially, who ſcruple the Ceremonies more than any other thing, who take thus much for granted.

If you ſay they are miſtaken, though I won't be poſitive, I am afraid ſo too; and therefore preſs for ſome Redreſs. However, when you paſs Cenſure on them, you muſt remember that it's not for an *Equivocal Subſcription*, but their *miſtaking* the *Churches Sence*. But 2. you, and your Party, Dear, Brother, of all Men in the World, ſince your own Subſcription ſhould not complain of ours. Your Caſe and ours is now the ſame. Though we have run farther than you by our Subſcription, yet you have followed us in the ſame Path, and have fallen on ſome of the ſame Rocks, and have got a great way within the ſame *Labyrinth* and need as much the help of the *Convocation* and *Parliament* to extricate your ſelves as any of our Communion do.

I will endeavour to clear thus much by making some Reflections on two or three of your Subscribed Articles. "*Art.* 3. "HE WENT DOWN INTO HELL] that is, "into *Hades*, the State of separated Souls: Of "which *See* Arch-Bishop *Ushers* Answer to the *Jesuits*.

R. B's Sense of the Subscribed Articles of Religion. p. 3.

This Article you cannot Subscribe without an *Exposition*, and your Exposition such as makes your sense more doubtful. For though by *Hell* you understand *Hades*, by which you mean, the *State of separated Souls*; yet it is as delivered by Arch-Bishop *Usher*, who gives such different accounts of the signification of *Hades*, that we cannot tell but by *Hell* you may intend *Heaven*; for *Hades* as it imports the State of separate Souls is by some in *Usher* used to signifie *Heaven*.

In the Ecclesiastical Use of the Word, *Hell* (saith *Usher*) is extended to express the *Greek Hades*, and the Latin *Inferi*, and whatsoever is contained under them, and so signifies the place of all the Dead in common, and not of the Wicked only. —— "Now as the com-"mon condition of the Dead is considerable three

Answer to the Jesuits Challenge of Limbus Patrum, p. 316.

" manner of ways, either in reſpect of the *Body ſepa-*
" *rated from the Soul*, or of the *Soul* ſeparated *from the*
" *Body*; or of the WHOLE MAN indefinitely
" conſidered in this State of ſeparation: So do
" we find the word *Hades* to be applied by the
" Antient *Greek* interpreters of the *Old Teſtament* to
" the common ſtate and place of the Body ſe-
" vered from the Soul: By the *Heathen Greeks*,
" to the common ſtate and place of the Soul ſe-
" vered from the Body, and by both of them to
" the common ſtate of the Dead.

But you in your *Expoſition* terminating your *ſenſe*
to the ſtate of *ſeparate Souls* as explicated by
p. 360. the Arch-Biſhop; we will ſee what it is
that he ſaith of it; and it is thus, " With Forreign Au-
" thors the word *Hades* ſignifies ordinarily the *Common*
" *Lodge* of Souls *ſeparated from their Bodies*, whether
" the *particular Place aſſigned unto each of them be con-*
" *ceived to be an Habitation of* BLISS, or of MISE-
" RY.—To heap up many Teſtimonies out
p. 364. " of Heathen Authors to prove that in their
" underſtanding, All Souls went to *Hades*, & received
there either PUNISHMENT, or REWARD, ac-
cording to the Life they lived in this World;
would be but a needleſs work. —— " If any
" Man deſire to inform himſelf herein, he may
" re-

" repair to *Plutarchs* Conſolatory Diſcourſe writ-
" ten to *Apollonius*, where he ſhall find the Te-
" ſtimonies of *Pindarus*, and many others, alled-
" ged touching *the State of the Godly in* HADES.

Thus the word *Hell* imports as much as *Hades*, and *Hades* is the place *of ſeparate Souls*; whether in *Bliſs*, or *Miſery*, but whether you mean by *Hell* the place of *Miſery*, or *Bliſs*, is not clear. It's probable, that as ſome *Papiſts* by *Paradiſe*, which is the third *Heaven*, underſtand *Hell*, ſo by *Hell* (as Doctor *Biſhop* falſely chargeth the generality of Proteſtants,) you really intend *Heaven*.

Maſter *Broughton* (as the Arch-Biſhop intimates) has been too forward in owning this Opinion, which yet he might Defend, as what the words will bear, for Heaven it ſelf may be comprized within the Notion of *Hades*, and κατελθεῖν, which is rendred *Deſcend*, though Ten times uſed in the *Acts* of the *Apoſtles*, yet in none of all theſe places ſignifieth any Deſcending from a *Higher* place unto a *Lower*, but removing ſimply from one place to another. —— I omit the Phraſes of Deſcending *in Prælium*, *in Forum*, *in Campum*, *in Amicitiam*, *in Cauſam*, &c. So far the Arch-Biſhop.

But though the *Greek* in the Apoſtles Creed will bear this ſenſe yet the *Article* being in *Engliſh*,

gliſh, unleſs by [*Deſcending*] we may underſtand [*Aſcending*] and by [*Hell*] we may underſtand [*Heaven,*] 'twill not be eaſie for you to faſten this ſenſe on the words; or to come more cloſe to your own way of ſpeaking, we may return your own Argument upon you. If by [*went down*] you mean [*not went down*] and if by [*Hell*] you mean [*not Hell*] we muſt better know what you mean before we ſubſcribe in your ſenſe, elſe you may make it lawful to ſubſcribe to any thing in the World, and ſay you mean better than you ſpeak.

That I take you right appears thus: When you ſpeak by way of Explication, that by Hell you mean the *State of ſeparate Souls*, all know that thoſe Souls thus ſeparated, muſt be Lodged ſomewhere, they muſt be either in *Heaven*, or in *Hell*, or in *Limbo*, or in *Purgatory*; and ſeeing 'twould be the greateſt abuſe to Inſinuate, that you hold any other Place after this Life than Heaven, and Hell, you muſt believe that as ſoon as Chriſt's Soul was ſeparated from His Body it went ſomewhere, it muſt be to one of theſe places.

If you had been of Opinion that it went to Hell, there had been no need of any Expoſition; your Naked ſubſcription, as unto an *Article of Faith*, wou'd

wou'd import ſo much: The words are plain, [*going down into Hell*; *Deſcended into Hell*, all know what [*going down*] meaneth, and all take [*Hell*] to ſignifie the place of the Damned. Thus it ſignified in *Edward* the Sixth his Days, as appears by the additional Clauſe, [*For his Body lay in the Grave till the Reſurrection, but his* Soul *being* ſeparate *from his* Body *remained with the* Spirits, *which were detained in* Priſon; *that is to ſay, in Hell*, and *there Preached unto them, as witneſſeth that Place of* PETER,] ſo that the Words of our Article in *Edward* the Sixth's time were expreſſive of the *Deſcent of Chriſts Soul into* Hell, which, being retained by us ſtill, muſt be ſuppoſed to be in the * *Same ſenſe*. The leaving out this Clauſe, only ſheweth, that we are not bound to believe that Chriſt went into Hell to *Preach*: But as † Doctor *Field*, as thorough a Proteſtant, as any Diſſenter in *England* tells us: "The "end of Chriſts going down "into the *Hell of the Damned* "was only to faſten Condemnation to the Devils, and

* *In the* Synod *in the days of Q.* Elizabeth, *the Articles, which continue ſtill in Force, deliver the* ſame Deſcent, *but without any the leaſt Explication, or Reference to any particular Place of Scripture. Biſhop* Peirſons *Expoſ. of the Creed*, Ed. 4. p. 226.

† *Of the Church.* lib. 5. cap. 19.

" and his Angels to *Triumph
" over the Principalities of
" Darkneſs, to ſecure us
" from being ſurprized by
" them, and to prevent our
" going thither, not to fetch
" back any that were there al-
" ready.

* *Another Opinion hath obtained*, eſpecially in our Church, *that the end for which Chriſt* Deſcended into Hell, *was to Triumph over* Satan, *and all the Powers below within their own Dominions.* *Biſhop* Peirſon ubi ſup. p. 247. See *B.* Bill. p. 294.

But that Chriſt Deſcended into the Hell of the Damned was generally received by Proteſtants, is aſſerted by this Doctor: And that others of our Church are of another Opinion I grant; but then it doth the more ſtrongly infer the neceſſity our Church lieth under of Declaring her ſenſe of it; and that until thus much be done, the ſafeſt way of Subſcription is as *Chillingworth*, *Uſher*, and *Bramhall*, affirm it to be. However, let the Subſcription be after what manner ſoever, it is manifeſt, that this Reverend Nonconforming Brother can never Subſcribe this one Article in his expounded ſenſe more honeſtly than we ſubſcribe all the reſt. And that notwithſtanding his ſeverity againſt us for ſubſcribing the 4 *Controverted Articles*, the *Liturgy*, *&c.* it's not over difficult to run him and his Brethren to the *ſame ſtraits* for ſubſcribing 36, which he thinks he hath driven us unto,

by

by reaſon of our larger ſubſcription: We find as many Perplexities in thoſe Articles they ſubſcribe, as they can ſhew us in any they refuſe; and even in this one Article I doubt not but the more Learned and thoughtful amongſt that Party, will ſee enough to *Perplex* them. The Learned *Arch-Biſhop* was of Opinion that it was too *Perplexing*; "To ſpeak the "Truth (ſaith he) it is a matter above the reach of "the common People to enter into the Diſcuſſion "of the full meaning of this Point of the Deſcen- "ſion into Hell; —— He therefore leaves it to "be conſidered by the Learned, whether any ſuch "Controverted matter, may fitly be brought in, "to expound the Rule of Faith by, which being "common both to the Great and Small Ones in the "Church, muſt contain ſuch verities only as are "generally agreed upon by the common conſent "of all True Chriſtians.

Uſher ubi ſup. p. 417.

Artic. 4. "Chriſt took again his Body with Fleſh "and Bones, and all things appertaining to the "Perfection of Man's Nature, wherewith He "Aſcended into Heaven and there ſitteth, *&c.*

The words of this Article are Plain, and eaſie enough to be underſtood, for what can [*Fleſh, Bones,* and *all things Appertaining to the Perfection of*

Man's Nature] import less than what, (to use the School term) we call *formally Flesh*, and *Bones*, and it's as clear that [*herewith* Christ *Ascended into Heaven* and *there he sitteth*,] so that there is no need of an *Exposition* of this Article; where the *Sense* is so evident we may immediately declare our *Assent*, or *Dissent*: And this Reverend Brother instead of Explicating it, writes a confutation of it.

In your Preface you tell us, that *you Subscribe them*, and *that you may not be* Unconscionably Rash *in subscribing*, you *here tell all whom it may concern*, how *you understand the words which you Subscribe*: And under this Article, which speaks of formal Flesh, and Bones you assure us, that the *Body* of Christ *now in Heaven* is not *the same thing which we call* formally *Flesh*, and *Bones*, your subscription therefore must be in this sense by [*Flesh*] you mean [*not Flesh*] by [*Bones*] you mean [*not Bones*] and so Subscribe to this Part of the Article that *Flesh*, and *Bones* are in Heaven: Whether any of our Church ever did, or can Suscribe in a larger sense, let the World Judge.

Artic. 6. "In the name of the Holy Scriptures, "we understand those Canonical Books of the "*Old* and *New Testament*, of whose *Authority* was "NEVER *any doubt in the Church*.

These

These words are as *Exclusive* as the wit of Man can Invent: What Books soever therefore, of whose Authority there hath been any doubt in the Church, are by this Article shut out from the Number of Canonical Scriptures; and yet to this Article this Reverend Brother doth thus subscribe.

" Expos. *Not excluding the Epistle to the* Hebrews;
" James, 2 Peter, Jude, 2 and 3 John, Revelation,
" *which diverse Churches long doubted of.*

This Article excludes from the Canon all those Books, of whose Authority there have been *any doubt* in the Church; and you subscribe in a sense, which excludes not every such Book, so that by [*Never*] you mean [*not Never*] and in this sense subscribe.

If it be said that all our Clergy do the same, I answer, we do not by subscription *Assent* to every Article, we only Promise not to contradict them, waiting for the time in which the Church will Establish our sense, or some other way give ease to the subscriber: But this worthy Person, doth expose our distinction and subscribes himself very *strictly* by putting this loose and contradictious sense on the Article.

I could give many other instances of this Nature, but these are enough, and yet I cannot forbear ad-

ding one more, because this great Man hath said so much against it, and yet unawares subscribed unto it without an *Exposition.*

The English Nonconformity. c. 9. "The sixth Point of our Nonconformity (saith he) is a New "Article of Faith in these words, in "the Rubrick which we must pro-"fess *Assent* and *Consent* unto [*it is certain by the Word of God, that Children, which are Baptized, and Dying before they Commit actual Sin, are undoubtedly Saved:* This is a New Article, never made for us before 1662.

But wherein doth the *New Article* differ from this Assertion [*That* Infants *being* Baptized *and* Dying *in their* Infancy *are by Christs Sacrifice washed from their Sins, brought to Gods Favour,* and *made his Children, and Inheritors of his Kingdom of Heaven.*]

Both these Articles speak of *Infants Baptized,* and that *indefinitely,* and of their *Dying in* their Infancy, or which is the same, before actual Sin is committed, and being washed from their Sins by Christ's Blood, brought to Gods Favour, made his Children, and Inheritors of his Kingdom of Heaven, signifie so much as that they shall be undoubtedly saved; these several expressions are a full Description of Salvation; I can see then no difference *de re* between these two Articles, and how *New* soever the former may

be

be the latter is as Old as the Homilies of our Church, which our Clergy have ſubſcribed above an Hundred Years. And if we conſider in what *Homily* this Article is, and for what reaſon it is there inſerted, I am inclined to think, that on an enquiry this Reverend Perſon, and the Diſſenting Miniſters will be found to have really ſubſcribed it.

It is in the *Homily* of *Juſtification*, and it is there inſerted as a ſpecial ground of the *Comfortableneſs* of that wholſom Doctrine; we will therefore conſult the 11*th Article*, which refers to this *Homily*, and ſee how far thoſe, who ſubſcribe to this *Article* do thereby Aſſent unto the matter of this *Homily*.

Artic. 11. "We are accounted Righteous before "God, only for the Merit of our Lord and Saviour "Jeſus Chriſt by Faith, and not for our own works, or deſervings. *Wherefore, that we are juſtified by Faith only*, is *a moſt* WHOLESOM *Doctrine, and* VERY FULL OF COMFORT, as *more* LARGELY *is* EXPRESSED *in the Homily of Juſtification.*

This Doctrine is a moſt wholeſom Doctrine, and VERY FULL OF COMFORT. But in what reſpects ſo comfortable, what are the grounds thereof?

That we may know in what reſpects, & on what grounds, we are by the Article directed to the Homily,

mily, where it is *thus more* largely expreſſed: "For "the *more full underſtanding* the ſame it is our part "to remember how that all the World being wrap-"ped in ſin by breaking of the Law, God ſent his "only Son, our Saviour Jeſus Chriſt into this World, "to FULFILL THE LAW FOR US, and by "ſhedding of his moſt Precious Blood, to make a "Sacrifice and ſatisfaction; or, (as it may be cal-"led) amends to his Father for our ſins, to aſſwage "his Wrath and Indignation, conceived againſt us "for the ſame: Inſomuch, that *Infants being Bapti-"zed*, and *Dying in their Infancy, are by this Sacrifice "waſhed from their Sins, brought to Gods Favour, and "made his Children*, and *Inheritors of his Kingdom of "Heaven.*

Here then is the *Article*, and a part of the *Homily*; the Article holds, that the Doctrine of Juſtification is very full of comfort, as *expreſſed more largely in the Homily*: The *Homily* tells us, *that for the more full underſtanding hereof* we muſt remember how Chriſt has fulfilled the Law for us, made himſelf a Sacrifice, inſomuch that *Baptized Infants Dying in their Infancy, ſhall by Chriſts Blood be waſhed from their Sins and ſaved.* Now this is a very great ground of joy, and hereby the Doctrine of Juſtification is become the more abundantly comfortable; and by ſubſcribing to this

Article

Article thus worded, we alſo ſubſcribe unto this Homily, that is to ſay, as the Article is an *Epitome* of the Homily, and the Homily an *Explanation* of the Article in ſubſcribing to the former, we ſubſcribe to the Doctrine contained in the latter. In ſubſcribing to the Article we ſubſcribe to every Doctrine in this Homily, that ſets forth the comfortableneſs of Juſtification through Jeſus Chriſts Merits by Faith alone; and herein doth the Homily ſhew the comfortableneſs of this Doctrine by aſſuring us that all our Children that have been Baptized, Dying in their Infancy, are ſaved: So that this Reverend N. Conforming Brother ſubſcribing to this part of the 11*th. Article*, cloſes with the very Doctrine for which he ſo much condemns our Clergy.

I have inſiſted thus long on the ſubſcriptions of our Diſſenting Brethren, that whilſt we preſent our humble ſupplications to the Convocation for Redreſs, they may ſee that there is no reaſon for their Reproaching us with our ſubſcriptions.

That our Clergy, notwithſtanding their Unanimous ſubſcribing the ſame Articles, have different thoughts about them, is not denied by any of us.

That this may be without falling under the Odious Guilt of Equivocation and Mental Reſerves is cleared by the diſtinction there is between Articles

of

of Peace, and Articles of Faith. By subscribing we think we are not obliged to believe them, but only not to contradict, or oppose them.

That this our sense is not allowed by the Church is more than we dare be positive in. There are three great Worthies of our Communion who doubt it not; and we have oft in Publick Prints declared our sense without Rebuke or Controul; and if notwithstanding, the Church is against our *Sense*, we cannot be Censured for Equivocation, the utmost can be said against us is, that we have mistaken the Churches sence, which is not so great a Crime as the declaring *Assent* to an Article when really we do not believe it to be true.

However, that there are difficulties attending our *Way* is yielded, and the Arguments against it so strong, that on a Review, from a fear that our Subscription signifies our *Assent* to every subscribed Article, many Perplexities arise in our Minds: For which Reason, we do most Humbly beseech both Houses of Convocation to take this Case into their Consideration, that what in their Great Wisdom they think meet for the Peace and Quiet of the Minds of many Godly and Learned Divines, True and Obedient Sons of the Church may in this matter be done.

FINIS.

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